

# Śrīla Prabhupāda Ślokas — Tracing the Unknown

by Hari Parshad Das (RGG)

Most of us have seen the book named ‘Śrīla Prabhupāda Ślokas’, compiled by The Bhaktivedanta Archives. Many devotees carry this book as a reference for quoting verses that Srila Prabhupada would often like to cite. The sources for most of the quotes in the book have been specified. At the end of the book, however, is a section named ‘Quotes from Unknown Sources’. Here is a small attempt to trace most of those quotes to their original sources:

## Quote 01

*bhāṣyam brahma-sūtrāṇām*

### Translation

The *Śrīmad Bhāgavatam* is the (actual) commentary on the *Vedānta-sūtra* (*Brahma-sūtra*).

### Source

The actual quote is as follows,

*artho 'yam brahma-sūtrāṇām*

**Translation:** The *Śrīmad Bhāgavatam* is the natural explanation of the *Vedānta-sūtra*

This quote is found in the composition named *Bhāgavata-tātparya-nirṇaya* authored by Śrī Madhvācārya. In that composition, he attributes this quote to the *Garuḍa-purāṇa*. The complete verse is also quoted by Srila Krishnadas Kaviraj Goswami in *Caitanya-caritāmṛta Madhya* 25.143

An edition of the *Bhāgavata-tātparya-nirṇaya* published by the Uttarādi-maṭha can be downloaded from: <https://archive.org/details/bhagavatatatparya>

The quote is located on the second page of the PDF. A screenshot of the same is as follows:

तस्माद् बाधायुताः सर्वे स्वप्नाद्या ये त्वकेवलाः । इदं न बाध्यते सर्वं जगत्केवलजं यतः ॥  
मोक्षवत् केवलस्यास्य शक्त्या सम्यग्विजृम्भितम् । एतद्रहस्य परमं ब्रह्मसूत्रपदोदितम् ॥  
ये त्वेवं न विजानन्ति ते हि यान्त्यधरं तमः । ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ॥  
सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः । ये त्वेतदनुतिष्ठन्ति पारम्पर्यागतं मम ॥  
ते यान्ति परमं स्थानं ममैवोदितमञ्जसा ॥ इत्यादि ।  
"वैधर्म्याच्च न स्वप्नादिवत्" "प्र घा न्वस्य महतो महानि सत्या सत्यस्य करणानि वोचम्"  
इत्यादि । ब्रह्मसूत्रमहाभारतगायत्रीवेदसम्बन्धश्चायं ग्रन्थः । उक्तं च गारुडे ।  
अथोयं ब्रह्मसूत्राणां भारतार्थविनिर्णयः । गायत्रीभाष्यरूपोसौ वेदार्थपरिबृंहितः ॥  
पुराणानां साररूपः साक्षाद्भगवतोदितः । द्वादशस्कन्धसंयुक्तोयं शतविच्छेदसंयुतः ॥  
ग्रन्थोष्टादशसाहस्रः श्रीमद्भागवताभिधः ॥ इति ॥१॥

## Quote 02

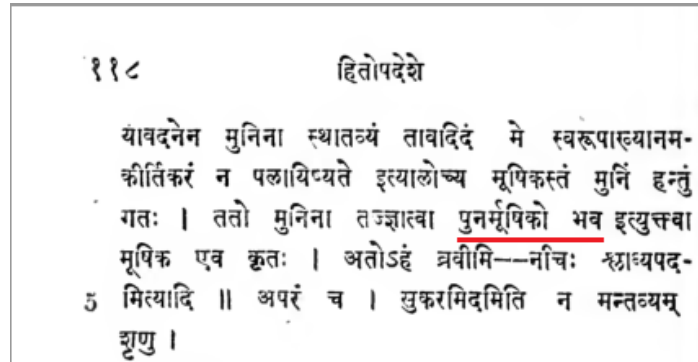
*punar mūṣiko bhava*

### Translation

Again become a mouse!

### Source

This quote is from the *Hitopadeśa* of Nārāyaṇa-bhaṭṭa, Section 4, Story 5. The entire *Hitopadeśa* (critical edition) can be downloaded from: <https://archive.org/details/hitopadesaofnr00vasuuoft>  
The quote is located on page 118. A screenshot of the same is as follows:



## Quote 03

*gavayā-dhanavān, dhānya-dhanavān*

### Translation

One who has cows and grains possesses real wealth.

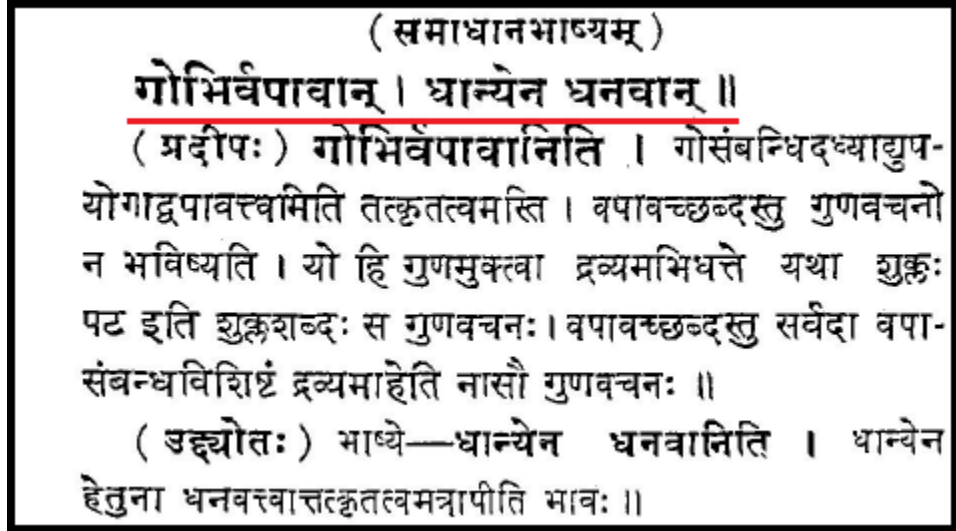
### Source

The actual phrase is ‘*gobhir vapāvān dhānyena dhanavān*’. It means, “Enriched with cow-fat [cow-milk] and enriched with grains”.

It is taken from Patañjali’s *Mahābhāṣya* (the great commentary) on Pāṇini’s *Sūtra* (2.1.29). The *Mahābhāṣya* (Volume 2) which contains this quote can be downloaded from:

<https://archive.org/details/TheMahabhashyaOrGreatCommentaryOnPaniniVolume2>

The quote can be found on page 377 of the PDF. A screenshot of the same is as follows:



### Quote 04

*janmanā jāyate śūdraḥ  
saṁskarād bhaved dvijaḥ  
veda-pāṭhād bhaved vipro  
brahma jānātīti brāhmaṇaḥ*

### Translation

By birth everyone is a *śūdra*, but by undergoing the purificatory ceremonies under the direction of a bona fide spiritual master, one may become a *brāhmaṇa*, and when one knows the Supreme Spirit, he actually becomes a truly learned *brāhmaṇa*.

### Source

This is a verse that is not very appreciated by the *smārta-brāhmaṇas*. Although it was earlier purported to be found in the *Atri-smṛti*, recent editions of *Atri-smṛti* do not carry this verse. A similar sounding verse is found in the *Skanda-purāṇa*, *Nāgara-khaṇḍa*, chapter 239, verse 31. An online edition is not yet available for download. However, I managed to obtain a screenshot of the verse, and it is as follows:

ত্রিবিষ্টপম্। যন্ত প্রভাবাষিপ্রেস্ত মানবো বিজ  
উচ্যতে। ৩০। জন্মনা জায়তে শূদ্রঃ সংস্কারাদ্বিজ  
উচ্যতে। শাপাঙ্গুগ্রহসামর্থ্যং তথা ক্রোধঃ প্রসন্নতা।  
৩১। ত্রৈলোক্যপ্রবরহঃ চ ব্রহ্মণ্যাদেব জায়তে।  
ন ব্রাহ্মণসমৌ বন্ধূর্ন ব্রাহ্মণসমা গতিঃ। ৩২। ন  
ব্রাহ্মণসমঃ কশ্চিৎত্রৈলোক্যে সচরাচরে। দন্তো-  
পরীতে ব্রহ্মণ্যে স্পৃশে দেবে জনাঙ্গিনে। ৩৩।  
সর্গং জগদ্বক্ষময়ং সজ্ঞাতং নাত্র সংশয়ঃ। নবম্যা চ  
স্পুলেপশ্চ কৰ্ত্তব্যো যজ্ঞমূর্তয়ে। ৩৪। স্মৃৎককর্দমৈ-  
র্গিপ্তো বিষ্ণুর্ধেন জগদ্বক্তৃকঃ। তেনাপ্যায়িতমেতন্ধি  
বাসিতং যশসা জগৎ। ৩৫। তেজসা ভাক্তয়ো  
জীয়েতে। প্রতিমাসু চ সর্কাসু সর্কভূতেষু নিত্যদা।  
৪০। মধ্বাদেবপিভৃষু পুষ্পপূজা বিধীয়তে।  
পুষ্পৈঃ সম্পূজিতো যেন হরিরেকঃ শ্রিয়া সহ। ৪১।  
আব্রহ্মজ্ঞত্বপর্যন্তং পূজিতং তেন বৈ জগৎ। অতঃ  
স্পৃশেতকুসুমৈর্কিঞ্চং সম্পূজয়েৎ সদা। ৪২। চাতু-  
র্যাস্তে বিশেষেণ ভক্তির্যুক্তঃ সদা শুচিঃ। ভক্ত্যা  
সুবিহিতা ব্রহ্মণ পুষ্পপূজা নৈরর্থনি। ৪৩। যঃ যঃ  
কামমভিধায়েতস্তা সিদ্ধির্নিরন্তরা। পুষ্পৈরুপচিতং  
বিষ্ণুং যদ্যন্তে প্রণমন্তি। ৪৪। তেষামপ্যক্ষয়া  
লোকান্তাতুর্ন্যাস্তেহধিকং ফলম্। একাদশা ধূপদানং  
কৰ্ত্তব্যং যতয়ে হরৌ। ৪৫। বনস্পতিরগো দিব্যো

### Quote 05

ghute pore gobar hase

#### Translation

When the dry cow dung is burning in the fire, the wet cow dung laughs.

#### Source

This is a Bengali *pravāda* (proverb). It is difficult to say from where a particular proverb originated, since many originate during informal talks and spread by word of mouth. However, a version of this quote can be found in the collection of Bengali proverbs known as *Bāṅglā-pravāda* by Sri Sushil Kumar De.

The collection can be downloaded from: <https://archive.org/details/banglapravada>

In this book, the proverb appears as follows:

*ghuṁṭe poḍe gobara hāse sabāra eka-dina āche śeṣe*

**Translation:** When the dry cow dung is burning in the fire, the wet cow dung laughs, but forgets that one day everyone will attain the same fate (i.e. death).

The proverb can be found on page 333 of the PDF. A screenshot of the same is as follows:

- ২৮১১ ঘুঁটেকুড়নীর বেটা স্বর্গে যায় ।
- ২৮১২ ঘুঁটে পোড়ে গোবর হাসে\*, সবার একদিন আছে শেষে ।  
[ ১ 'হেথা ঘুঁটে পোড়ে গোবর হাসে বলিহারি ঐক্যতা'—  
হুতোম প্যাচার নকশার ]
- ২৮১৩ ঘুড়ির প্যাচ ।

### Quote 06

*janame janame sabe pitāmātā paya  
kṛṣṇe guru nahi mile bhaja hari ei*

### Translation

Birth after birth one receives a mother and father, but if one gets the benediction of guru and Kṛṣṇa, he conquers the material energy and returns back to Godhead by worship of the Lord.

### Source

This appears in the *Caitanya-maṅgala* of Śrīla Locana Dās Thakura. The exact words are as follows,

*sakala janame pitā-mātā sabe pāya  
kṛṣṇa-guru nāhi mile bujhibe hiyāya*

**Translation:** In all births one receives a mother and father, but not Krishna and Guru. Please know this in your heart.

Many editions do not have a proper numbering system for *Caitanya-maṅgala*, therefore I am unable to give the exact song and *pāyā* number. This quote appears in the section where Mother Śaci comes to know that her son Vishwambhar is going to take *sannyāsa* and she wants him to not take that decision. Lord Caitanya then speaks this statement to her. The *Caitanya-maṅgala* in Bengali script can be downloaded from: <https://archive.org/details/Caitanya-mangala>

The quote can be found on page 249 of the PDF. A screenshot of the same is as follows:

নাহি পরধর্ম ॥ আমি আনি দিব কৃষ্ণ প্রেম হেন ধন । সকল  
সম্পদ স্থখ কৃষ্ণের চরণ ॥ ইহ লোকে পরলোকে অবিনাশী  
প্রেমা । আজ্ঞা দেহ, বেদনা মা চিত্তে দেহ ক্ষমা ॥ সকল  
জনমে পিতা মাতা সবে পায় । কৃষ্ণগুরু নাহি মিলে বুঝিবে  
হিয়ায় ॥ মনুষ্যজনমে কৃষ্ণ গুরু সবে জানি । যেই গুরু  
নাহি করে পশু পক্ষী মানী ॥ ইহা শুনি শচী দেবী বিস্মিত  
হিয়ায় । বিশ্বস্তর-মুখপদ্ম একদৃষ্টে চায় ॥ চতুর্দশ লোকনাথ  
মায়া কৈল দূর । সর্ব জীবে দেখে শচী এক সমতুল ॥ সেই

In another edition published by the Gaudiya Math, the same is found as *pāyā* number 204 on page 148 of the *Madhya-khaṇḍa*. Since this book is copyrighted, there is no online edition available. A screenshot of the scan of the relevant page from the Gaudiya Math edition is as follows:



সন্ন্যাস করিব কৃষ্ণপ্রেমার কারণে ।  
 দেশে দেশে হৈতে আনি দিব প্রেম ধনে ॥১৯৯॥  
 আনের তনয় আনে রজত-সুবর্ণ ।  
 থাইলে বিনাশ পায়—নহে পরধর্ম ॥২০০॥  
 ধন-উপার্জন ক'রে আনে বড় দুঃখ ।  
 ধনই যাউক কিবা আপনি মরুক ॥২০১॥  
 আমি আনি দিব কৃষ্ণপ্রেম হেন ধন ।  
 সকল-সম্পদময় কৃষ্ণের চরণ ॥২০২॥  
 ইহলোকে, পরলোকে অবিনাশী প্রেমা ।  
 আত্মা দেহ বেদনী মা—চিন্তে দেহ ক্ষমা ॥২০৩॥

সকল জনমে পিতা, মাতা সভে পায় ।  
 কৃষ্ণ-গুরু নাহি মিলে বুঝিহ হিয়ায় ॥২০৪॥

মানমা-জনমে কৃষ্ণ গুরু সভে জানি ।

এক  
 ঐছন  
 ইহা  
 সাত  
 ফুকরি  
 মায়ে  
 পুনরা  
 শুন  
 যে দি  
 সেই  
 এ বো  
 ব্যথিত

### Quote 07

*pañcāś ordhvaṁ vanam vrajet*

### Translation

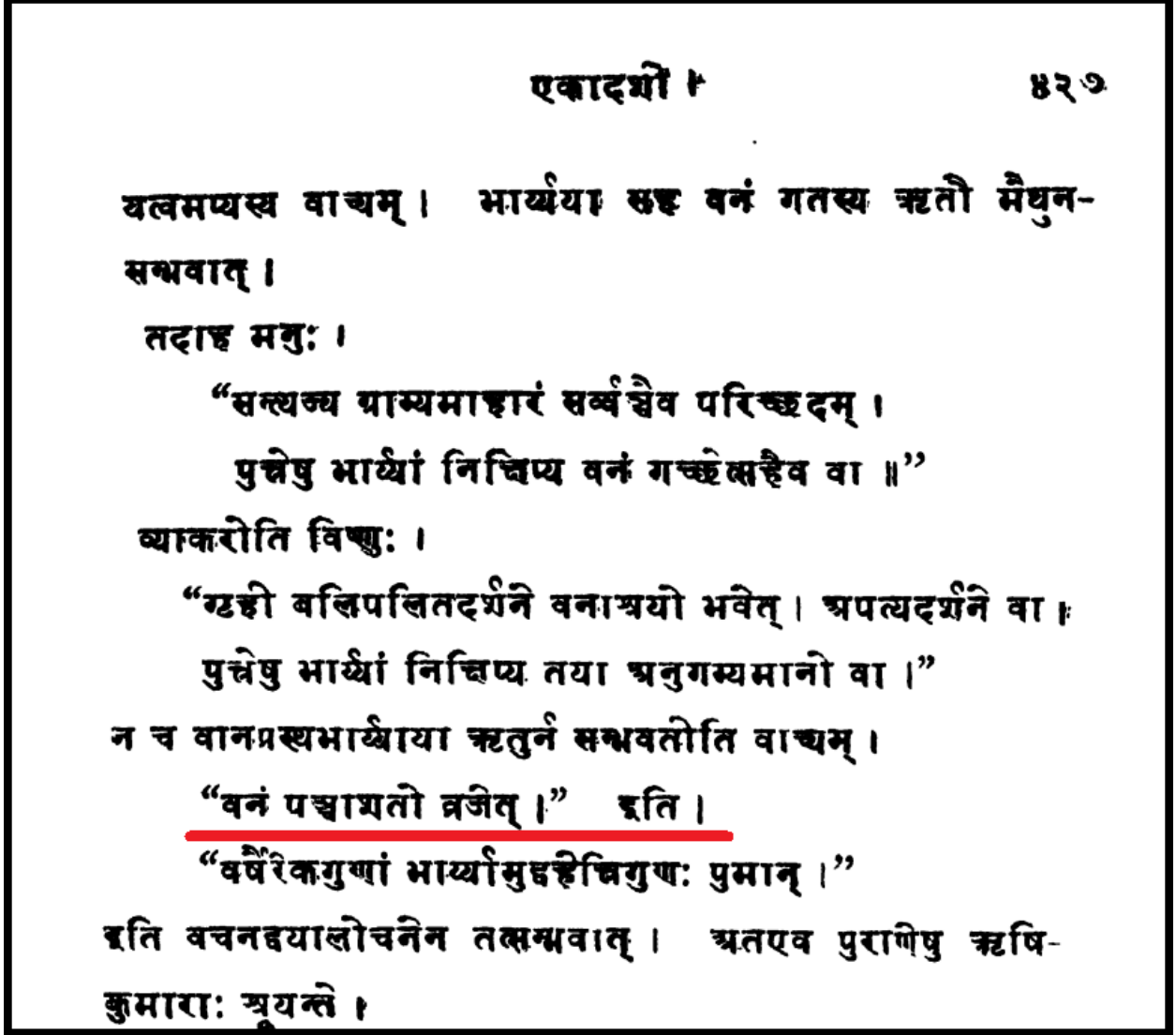
After the age of fifty years one should take *vānaprastha* and retire to the forest.

### Source

It seems like this might have been a *sūtra* in one of the *śrauta-sūtras*, *dharma-sūtras* or in the other supplementary portions of the Vedas. The same *sūtra* is quoted in the *Kāla-viveka* of Śrī Jīmūtavāhana. This is a treatise on *dharma-śāstras* and the quote appears there as follows:

**Translation:** At the age of fifty, one should retire to the forest.

There is no online edition of the *Kāla-viveka* available for free download. However, those who have the *Kāla-viveka* (Bibliotheca India Vol. 136) edited by Pandit Pramathanath Tarkabhushan, published by Asiatic Society of Bengal in 1905 can look it up on page 427 of the book. A screenshot of the same is as follows:



### Quote 08

*rākhe kṛṣṇa māre ke  
māre kṛṣṇa rākhe ke*

Translation



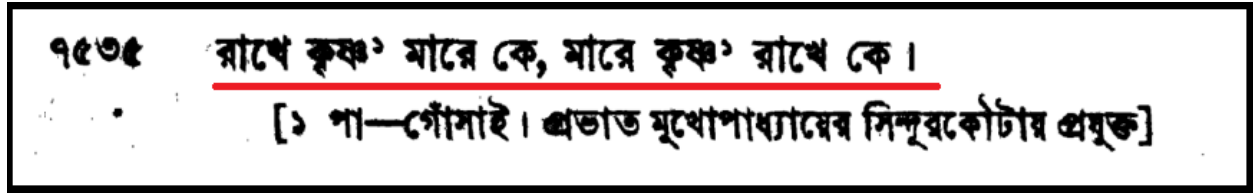
If Lord Kṛṣṇa protects a person, who can kill him? And if Kṛṣṇa desires to kill someone, who can protect him?

#### Source

This is a Bengali *pravāda* (proverb). It can be found in the collection of Bengali proverbs known as *Bāṅglā-pravāda* by Sri Sushil Kumar De.

The collection can be downloaded from: <https://archive.org/details/banglapravada>

The proverb can be found on page 706 of the PDF. A screenshot of the same is as follows:



It also says that this quote was found by him in the book named ‘*Sindūra-kauṭa*’ authored by Prabhat Kumar Mukhopadhyay.

#### Quote 09

*yoga indriya saṁnyama*

#### Translation

Yoga practice means to control the senses.

#### Source

This seems to be the second *sūtra* from Patañjali’s *Yoga-sūtra*.

The second *sūtra* is as follows —

*yogaś citta-vṛtti-nirodhaḥ*

**Translation:** Yoga is the cessation of the [material] actions of the consciousness.

In a particular morning-walk conversation, Srila Prabhupada attributed this quote to the *Yoga-sūtras* of Patañjali. This conversation is as follows:

**Prabhupāda:** Yes. Yoga indriya-saṁnyamaḥ. Yoga, the... I think it is Patañjali sūtra.

**Guest (1):** Yoga citta bhūti yoga. [?]

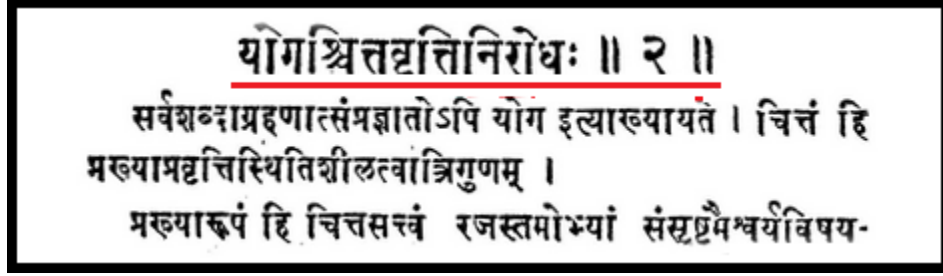
**Prabhupāda:** Yes. Citta bhūti...

(Morning Walk, Bombay, 31 March 1974)

An edition of the *Yoga-sūtras* with three commentaries can be downloaded from:

<https://archive.org/details/patanjaliyoga>

The quote can be found on page 14 of the PDF. A screenshot of the same is as follows:



### Quote 10

*rāja-putra cirañ jīva mā jīva muni putraka  
jīva vā maro sādthur mā jīva marā iti*

### Translation

O prince, may you live a long life; my dear *brahmacārī*, may you die now; O saintly person, you may live or die; but you, O butcher, don't live or die.

### Source

This is a verse quoted in the *Bhakti-sandarbha* by Śrīla Jīva Gosvāmī. He has not specified where it is from. The exact verse is as follows,

*rāja-putra cirañ jīva  
mā jīva muni-putraka  
jīva vā mara vā sādho  
vyādho mā jīva mā mara*

**Translation:** O prince, may you live a long life! O son of a sage, may you die now! O saintly person, you may live or die! But you, O butcher, don't live or die!

This verse is quoted under the section which describes the varieties of *śravaṇa* (hearing), especially in the section which describes '*Guṇa-śravaṇa*'. A free copy of the *Bhakti-sandarbha* with Bengali translation can be downloaded from: <https://archive.org/details/bhaktisandarbha>

This quote can be found on page 435 of the book (475 of the PDF). A screenshot of the same is as follows:

निरुद्धेत्यादिविशेषणत्रयेण मुक्तमुमुक्षुविषयिजनानां ग्रहणम् । पशुस्यो व्याधः । तस्य हि—

राजपुत्रं चिरं जीव मा जीव मुनिपुत्रक ।  
जीव वा मर वा साधो व्याधो मा जीव मा मर ॥

इति श्रायेन विषयस्थेऽपि तात्पर्यं नास्ति । न च तदभिज्ञमस्ति—विशेषतस्तु  
कथारसज्ज्ञाने । परममूढाश्च सामर्थ्यं नास्त्येव । यदा दैत्यस्यभावस्तु यस्तु

### Quote 11

*grhe śatrum api prāptam  
viśvastam akutobhayam*

#### Translation

Even if your enemy comes to your home, you should receive him in such a way that he'll forget that you are his enemy.

#### Source

This quote is from the *Pañca-tantra* of Śrī Viṣṇu-śarma, section 1, chapter 11. A free copy of the *pañca-tantra* can be downloaded from: <https://archive.org/details/PanchatantraSanskritHindi-JpMishra1910>

The quote is found on Page 145 of the PDF. A screenshot of the same is as follows:

बड़ा अपूर्व जीव है । सो जाना जावे यह ग्राम्य है या वनका । यह सुन  
कौआ बोला—“भो स्वामिन् ! यह ग्राम्य पशु उष्टून म तुम्हारा भोज्य है सो मार  
झालो” । सिंह बोला—“मैं घर आये हुए को नहीं मारूंगा । कहा है—

गृहे शत्रुमपि प्राप्तं विश्वस्तमुक्तोभयम् ।

यो हन्यात्तस्य पापं स्याच्छतब्राह्मणघातजम् ॥ ३१२ ॥

घरमें विश्वासको प्राप्त भयहीन शत्रुभी प्राप्त हो तो उसके मारनेसे ब्रह्महत्याका पाप लगता है ॥ ३१२ ॥

### Quote 12

***yasmin tuṣṭe jagat tuṣṭam***

**Translation**

If the Supreme Personality of Godhead is satisfied, everyone is satisfied.

**Source**

This quote is from the *Matsya-purāṇa*, Chapter 238 (239 in some editions), verse 38. The exact verse reads as follows,

***prīyatām puṇḍarikākṣaḥ  
sarva-yajñesvaro hariḥ  
tasmims tuṣṭe jagat-tuṣṭam  
prīṇite prīṇitam bhavet***

**Translation:** May Lord Puṇḍarikākṣa, the lord of all sacrifices, be pleased [with us]. If he is satisfied, the entire world is satisfied, and if he is pleased, the entire world is pleased.

A complete edition of the *Matsya-purāṇa* can be downloaded from :  
<https://archive.org/details/MatsyaPurana>

The quote can be found on page 840 of the PDF. A screenshot of the same is as follows:

दिनार्द्धहोमयेच्छुचिः २८ तस्मात्सदोत्थितैर्भाव्यं यजमानैः सह द्विजैः । इन्द्राद्यादिसु  
 राणाञ्च प्रीणनं सर्वकामिकम् २९ कृत्वासुराणाराजेन्द्र ! पशुघातसमन्वितम् । सर्व  
 दानानि देवानां मग्निष्टोमञ्चकारयेत् ३० एवं कृत्वा विधानेन पूर्णाहुतिः शतेशते । सहस्रे  
 द्विगुणा देया यावच्छतसहस्रकम् ३१ पुरोडाशस्ततः साध्यो देवतार्थे च ऋत्विजैः । यु  
 क्तो वसन्मानवैश्च पुनः प्राप्ता च नाना द्विजान् ३२ प्रीणयित्वासुरान्सर्वान् पितृनेव ततः  
 क्रमात् । कृत्वा शास्त्रविधानेन पिण्डानाञ्च समर्पणम् ३३ समाप्तौ तस्य होमस्य विप्राणामथ द  
 क्षिणाम् । समाञ्चैव तुलां कृत्वा बद्ध्वा शिष्यद्वयं पुनः ३४ आत्मानं तोलयित्वा तत्र पत्नीश्चैव द्वि  
 तीयकाम् । सुवर्णेन तथात्मानं रजतेन तथा प्रियाम् ३५ तोलयित्वा ददेद्राजा वित्तशाल्यवि  
 वर्जितः । ददेच्छतसहस्रन्तु रूप्यस्य कनकस्य च ३६ सर्वस्वं वा ददेत् तत्र राजसूयफलं लभेत् ।  
 एवं कृत्वा विधानेन विप्रांस्तान् च विसर्जयेत् ३७ प्रीयतां पुण्डरीकाक्षः सर्वयज्ञेश्वरो हरिः ।  
 तस्मिंस्तुष्टे जगत्तुष्टं प्रीणिते प्रीणितं भवेत् ३८ एवं सर्वोपघाते तु देवमानुषकारिते । एवं  
 शान्तिस्तवाख्याता यां कृत्वा सुकुती भवेत् ३९ न शोचे जन्ममरणे कृताकृतविचारणे ।  
 सर्वतीर्थेषु यत्नानं सर्वयज्ञेषु यत्फलम् ४० तत्फलं समवाप्नोति कृत्वा यज्ञत्रयं नृप ! ४१  
 इति श्रीमत्स्यपुराणेऽष्टत्रिंशदधिकद्विशततमोऽध्यायः २३८ ॥

### Quote 13

asaṅgo hy ayaṁ puruṣaḥ

#### Translation

The living entity is not really connected with this material world, but due to his tendency to enjoy the material senses he is put into a material condition.

#### Source

This is a quote from the *Bṛhad-āraṇyaka Upaniṣad* (4.3.15). A free online edition of 120 *Upaniṣads* can be downloaded from:

<https://archive.org/details/120UpanishadSan>

The *Bṛhad-āraṇyaka Upaniṣad* is included in this collection of 120 *Upaniṣads*. The quote can be found on page 130 of the PDF. A screenshot of the same is as follows:

रक्षन्नवरं कुलायं बहिष्कुलायादमृतश्चरित्वा । स ईयतेऽमृतो यत्र कामश्च  
हिरण्यमयः पुरुष एकहंसः ॥ १२ ॥ स्वप्नान्त उच्चावचमीयमानो रूपाणि  
देवः कुरुते बहूनि । उतेव स्त्रीभिः सह मोदमानो जक्षदुतेवापि भयसि  
पश्यन् ॥ १३ ॥ आराममस्य पश्यन्ति न तं पश्यति कश्चनेति । तं नायतं  
बोधयेदित्याहुः ॥ दुर्भिक्ष्यश्च हास्यै भवति यमेष न प्रतिपद्यते । अथो त्वत्त्वा-  
हुर्जांगरितदेश एवास्वैष इति यासि ह्येव जाग्रत्पश्यति तानि सुप्त इत्यत्रायं  
पुरुषः स्वयंज्योतिर्भवति सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षाय  
ब्रूहीति ॥ १४ ॥ स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा ह्येव पुण्यं  
च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नायैव स यत्तत्र किञ्चित्प-  
श्यत्यनन्वागतस्तेन भवत्यसङ्गो ह्ययं पुरुष इत्येवमेवैतद्याज्ञवल्क्य सोऽहं  
भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १५ ॥ स वा एष  
एतस्मिन्स्वप्ने रत्वा चरित्वा ह्येव पुण्यं च पापं च पुनः प्रतिन्यायं प्रति-  
योन्याद्रवति बुद्धान्तायैव स यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवत्यसङ्गो  
ह्ययं पुरुष इत्येवमेवैतद्याज्ञवल्क्य सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं  
विमोक्षायैव ब्रूहीति ॥ १६ ॥ स वा एष एतस्मिन्बुद्धान्ते रत्वा चरित्वा

### Quote 14

*ātyantika-duḥkha-nivṛtti*

#### Translation

One's aim in life should be to stop suffering.

#### Source

This is a phrase taken from the first sutra of the *Sāṅkhya-sūtras* of [the atheist] Kapila. In the *Sāṅkhya-sūtras*, it appears as follows:

*duḥkha-atyanta-nivṛttiḥ*

**Translation:** To obtain extreme cessation of the [threefold] miseries is the goal of life.

A complete edition of the *Sāṅkhya-sūtras* with two commentaries can be downloaded from:

<https://archive.org/details/sankhya>

The quote can be found on page 29 of the PDF. A screenshot of the same is as follows:



॥ श्रीगणेशाय नमः ॥

# प्रथमोऽध्यायः

अथ त्रिविधदुःखात्यन्तनिवृत्तिरत्यन्तपुरुषार्थः ॥ १ ॥

## Quote 15

*yāvad artha-prayojanam*

### Translation

We accept only as much material necessities as needed for advancing in Kṛṣṇa consciousness.

### Source

This phrase is found in the commentary to *Śrīmad Bhāgavatam* 8.19.17 by Śrīla Viśvanātha Cakravartī Ṭhākura. A PDF edition of the eighth canto with various commentaries can be downloaded from: <https://archive.org/details/SrimadBhagavatamCanto08withMultipleSanskritCommentaries>

The phrase can be found on page 429 of the PDF. A screenshot of the same is as follows:

स्कं. ८ अ. १६ श्लो. १७-२४ ]	अनेकव्याख्यासमलङ्कृतम्	४२७
विश्वनाथचक्रवर्तिकृता सारार्थदर्शिनी		
<p><u>यावता</u> अर्थाः प्रयोजनं तावत् एव प्रतिग्रहो यस्य सः तावत् एवेति पदद्वयस्य वृत्तावन्तर्भावः । पक्षे, यावन्तस्त- वार्थास्तेषां सर्वेषामेव प्रतिग्रहो यस्य स मल्लक्षणोऽयं विद्वान् न एनः कष्टं प्राप्नोति ॥ १७ ॥ ॐ ॐ</p>		

## Quote 16

*sarve sukhino bhavantu*

### Translation

Let everyone be happy.

### Source

This phrase is from a verse which is probably the most quoted yet the most difficult to locate in the śāstra. The following verse is quoted many times in various books:

*sarve bhavantu sukhinah  
sarve santu nirāmayāḥ  
sarve bhadraṇi paśyantū  
mā kaścīd duḥkha-bhāg-bhavet*

**Translation:** May all be happy! May everyone be free of diseases! May everyone see all good everywhere! May there be no distress for anyone!

Multiple attempts to locate this verse ended in failure. Almost all the references in various books to this verse don't quote the source. Many Buddhist *tantras* quote this verse and thus there is reason to doubt if it is from a Vedic source. However, I managed to locate it at the end of the *Garuḍa-purāṇa*. Almost all editions of the *Garuḍa-purāṇa* have the following verse at the end of the 35<sup>th</sup> Chapter of the *Uttara-khaṇḍa*.

*sarveṣāṃ maṅgalaṃ bhūyāt  
sarve santu nirāmayāḥ  
sarve bhadraṇi paśyantū  
mā kaścīd duḥkha-bhāg-bhavet*

“May there be all good for everyone! May everyone be free of diseases! May everyone see all good everywhere! May there be no distress for anyone!”

A complete edition of the *Garuḍa-purāṇa* can be downloaded from:  
<https://archive.org/details/garudapurana>

The verse can be found on the last page of the PDF (page 436). A screenshot of the same is as follows:

लाभस्तेषां जयस्तेषां कुतस्तेषां पराजयः । येषां हिन्दीवरश्यामो हृदयस्थो जनादनः ॥४४॥  
विष्णुर्माता पिता विष्णुर्विष्णुः स्वजनवान्धवः । येषामेवं स्थिरा बुद्धिर्न तेषां दुर्गतिर्भवेत् ॥४५॥  
मङ्गलं भगवान्विष्णुर्मङ्गलं गरुडध्वजः । मङ्गलं पुण्डरीकाक्षो मङ्गलायतनं हरिः ॥४६॥  
हरिर्भागीरथी विप्रा विप्रा भागीरथी हरिः । भागीरथी हरिर्विप्राः सारमेतज्जगत्त्रये ॥४७॥  
अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा । यः स्मरेत्पुण्डरीकाक्षं स बाह्याभ्यन्तरः शुचिः ॥  
**श्रीभगवानुवाच**  
इति सूतमुखोद्गीर्णां सर्वशास्त्रार्थमण्डनीम् । वैष्णवो वाक्सुधां पीत्वा ऋषयस्तुष्टिमाप्नुयुः ॥  
प्रशशंसुस्तथान्योन्यं सूतं सर्वार्थदर्शिनम् । प्रहर्षमतुलञ्चापुः शौनकाद्या महर्षयः ॥५०॥  
सर्वेषां मङ्गलं भूयात्सर्वे सन्तु निरामयाः । सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखभाग्भवेत् ॥  
इति गरुडपुराणं प्रेतकल्पं प्रजानां हितमाभिहितमादौ सूतपुत्रेण पुरायम् ।  
क्रतुकरणगतानां नैमिषे सन्मुनीनां श्रवणगतमकुर्वन् किं विजानाति मर्त्यः ॥५२॥

## Quote 17

*bhāva-grāhī janārdana*

Translation

The Lord accepts the essence of a devotee's attitude.

**Source**

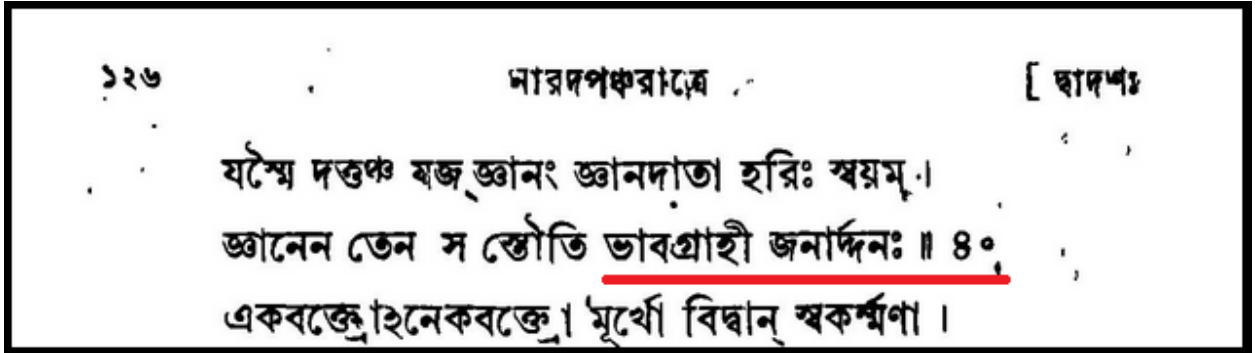
This phrase occurs inside a verse in the *Nārada-pañcarātra (Jñānāmṛta-sāra-saṁhitā)*, Section 1, Chapter 12, Verse 40. The entire verse is as follows,

*yasmai dattaṁ ca yaj-jñānaṁ  
jñāna-dātā hariḥ svayam  
jñānena tena sa stauti  
bhāva-grāhī janārdanaḥ*

**Translation:** Lord Hari himself is the bestower of all knowledge. The person on whom the Lord bestows knowledge worships the Lord according to that knowledge. However, the Lord is *bhāva-grāhī-janārdana*, the acceptor of the devotee's attitude [and not necessarily of his/her knowledge].

An edition of the *Nārada-pañcarātra (Jñānāmṛta-sāra-saṁhitā)* can be found at:  
<https://archive.org/details/NaradaPancharatra>

The phrase can be found on page 152 of the PDF. A screenshot of the same is as follows:



Another place where this quote can be found is the *Caitanya-bhāgavata, Ādi-khaṇḍa*, Chapter 11, Verse 108. Here, the verse is as follows:

*mūrkhō vadati viṣṇāya  
dhīro vadati viṣṇave  
ubhayos tu samaṁ puṇyam  
bhāva-grāhī janārdanaḥ*

**Translation:** The fool (who doesn't know Sanskrit grammar) may incorrectly chant 'viṣṇāya namaḥ' and the learned may chant correctly as 'viṣṇave namaḥ'. However, both attain the same piety, for the Lord accepts the essence of a devotee's attitude.

This quote can be found in an online edition of the *Caitanya-bhāgavata* available at:  
<https://archive.org/details/ChaitanyaBhagavat>  
on page 243 of the PDF. A screenshot of the same is as follows:

না করিলেও

তথা হি—

ম প্রীতি—

“মূৰ্খো বদতি বিক্ষায় ধীরো বদতি বিষ্ণবে ।

।

উভয়োস্ত্ব সমং পুণ্যং ভাবগ্রাহী জনার্দনঃ ॥” ১০৮ ॥

পীত ॥ ১০২ ॥

অপ্রাকৃতরসবিৎ শুদ্ধভক্তের কীৰ্ত্তন-বর্ণনে জড়ভাষা-গত

ত দোষাদি-

দোষ-দর্শনকারীর অপরাধ, সেবানুগ শুদ্ধভক্তের

যৎকিঞ্চিৎ কীৰ্ত্তন-বর্ণনেই কৃষ্ণপ্ৰীতি—

### Quote 18

ātmavan manyate jagat

#### Translation

Everyone thinks of others according to his own position.

#### Source

This phrase occurs in the commentary to Śrīmad Bhāgavatam 3.15.32 by Śrīla Viśvanātha Cakravartī Ṭhākura. A PDF edition of the third canto with various commentaries can be downloaded from:

<https://archive.org/details/SrimadBhagavatamCanto03withMultipleSanskritCommentaries>

The phrase can be found on page 594 of the PDF. A screenshot of the same is as follows:

॥ ২১ ॥ ❀ ❀ ক্রোধোপকৃত্বাৎ প্রথমং নিন্দন্তি কো বা ইতি । তদ্বস্মিণাং ভগবতুল্যধর্মিণাং তত্রাপি ইহ তত্সমীপ এব  
বসতাং বিষমঃ ব্রাহ্মণৈর্ন প্রবেষ্টব্যমিতি ভগবত্বেষ্যভাবপরিপন্থী কঃ স্বভাবঃ । ননু ব্রাহ্মণবেশেন ভগবদ্বৈষিণোঽপি কপটেণ প্রবি-  
শন্ত্যতঃ প্রথমং ব্রাহ্মণা অপি জিজ্ঞাস্যা এব ততঃ প্রবেশনীয়া ইতি । চেতর্হি যুগ্মমেব তদ্রূপবেশেন কপটিনৌ তদীয়ব্রাহ্মণ্যত্বপ্রশা-  
ন্তত্বগতবিগ্রহত্বাদিমহাগুণলোপে প্রবৃ্ত্তৌ তদ্বৈষিণাবত্রস্থঃ ন ত্বন্যঃ কোঽপি তস্য শঙ্কনীয় ইত্যাहुঃ তস্মিন্মিত্যাदि । আত্মবদিতি  
আত্মবন্মন্যতে জগদিতি ন্যায়েন বা যুবয়োঃ কপটিনোরপি কো বা শঙ্কনীয় ইতি কাকা যুগ্মমেব শঙ্কনীয়াবিতি ভাবঃ ॥ ২২ ॥

### Quote 19

caṇḍālo 'pi dvija-śreṣṭho  
hari-bhakti-parāyaṇaḥ  
hari-bhakti-vihīnaś ca  
dvijo 'pi śvapacādhamaḥ

#### Translation

Even if one is born in the family of a *caṇḍāla*, if one engages in the devotional service of the Lord, he becomes the best of *brāhmaṇas*. But even a *brāhmaṇa* who is devoid of devotional service is on the level of the lowest dog-eater.

#### Source

This is a verse taken from the *Nāradya-purāṇa*, section 1, chapter 34, verse 41. In the edition that I have, this verse appears slightly different as follows,

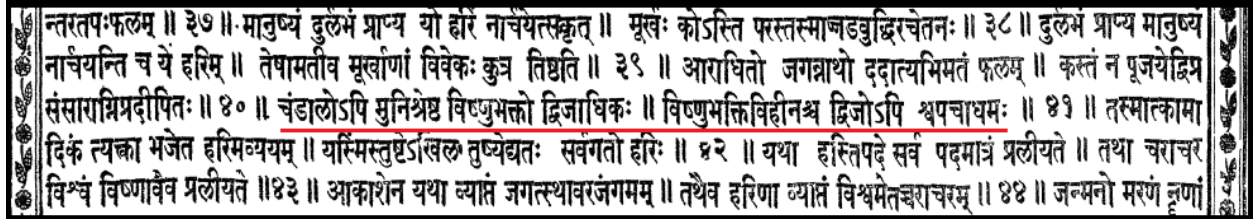
*caṇḍālo 'pi muni-śreṣṭha  
viṣṇu-bhakto dvijādhikah  
viṣṇu-bhakti-vihīnaś ca  
dvijo 'pi śvapacādhamaḥ*

**Translation:** O greatest among sages! Even a dog-eating devotee of Lord Viṣṇu is greater than a twice born *brāhmaṇa*. However, a twice-born *brāhmaṇa* devoid of devotion to Lord Viṣṇu is lower than a dog-eater.

The term '*hari*' is replaced by the term '*viṣṇu*' and there are some minor differences, but the rest of the verse is the same. An edition of the *Nāradya-purāṇa* can be downloaded from:

<https://archive.org/details/naradiyapurana>

The verse can be found on page 127 of the PDF. A screenshot of the same is as follows:



#### Quote 20

*satyaṁ brūyāt priyaṁ brūyāt  
mā brūyāt satyaṁ apriyam*

#### Translation

If one speaks the truth, he should speak it palatably. One should not speak unpalatable truth.

#### Source

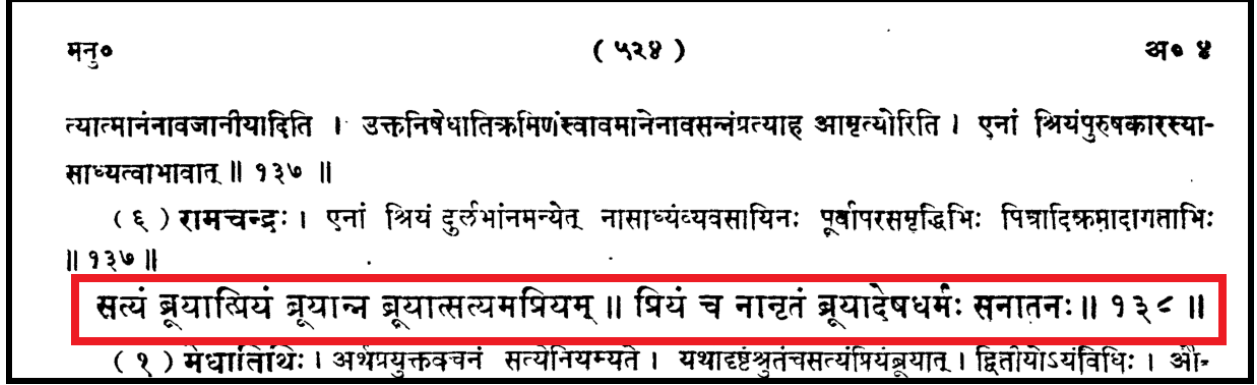
This phrase is from *Manu-saṁhitā*, chapter 4, verse 138. The entire verse is as follows:

*satyaṁ brūyāt priyaṁ brūyān-  
na brūyāt satyaṁ apriyam  
priyaṁ ca nānṛtaṁ brūyād  
eṣa dharmah sanātanaḥ*

**Translation:** One should speak palatable truth and not speak unpalatable truth. Definitely one should never speak palatable untruth. This is *sanātana-dharma*.

An edition of the *Manu-saṁhitā* with six commentaries can be downloaded from:  
<https://archive.org/details/manusmriti>

The verse can be found on page 527 of the PDF. A screenshot of the same is as follows:



### Quote 21

*andha-paṇḍu-nyāya*

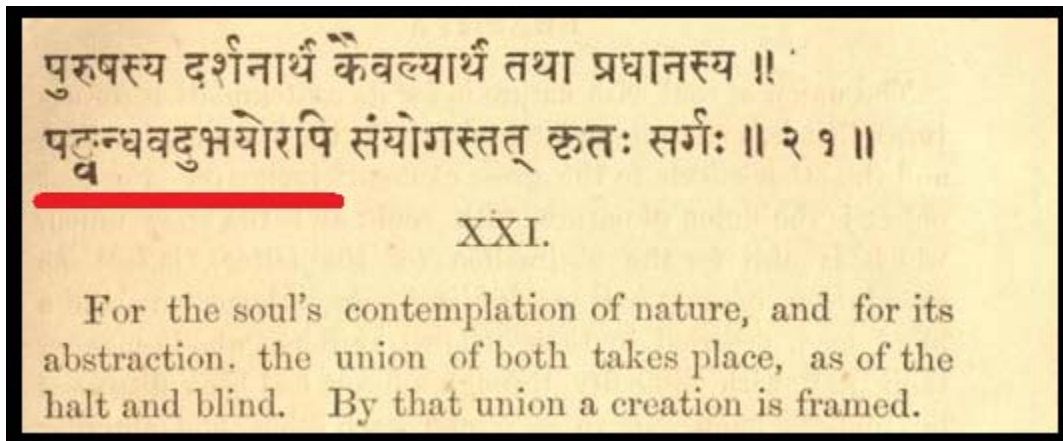
#### Translation

The logic of the blind man and the lame man.

#### Source

This logic can be traced back to the *Sāṁkhya-kārikā* of *Īśvara-kṛṣṇa*. In the 21<sup>st</sup> *kārikā* of his work, he quotes this logic to say that the Supreme Lord (*īśvara*) and material nature (*prakṛti*) alone without the help of each other cannot achieve material creation. They must do it together, as a blind man and a lame man. Of course, this interpretation is not acceptable to the *vaiṣṇavas*. An edition of the *Sāṁkhya-kārikā* with the commentary of Ādi-śaṅkarācārya's teacher Gauḍapāda can be downloaded from:  
<https://archive.org/details/thesaankhyaakaari00alasuoft>

The phrase can be found on page 109 of the PDF. A screenshot of the same is as follows:





## Quote 22

*tandula vṛścika nyāya*

### Translation

The logic of the rice and the scorpion.

### Source

This *nyāya* is rarely quoted by logicians and, hence, is extremely difficult to trace. I was able to trace this back to the famous logician Udayanācārya, who in his work known as *Nyāya-kusumāñjali* [2<sup>nd</sup> *Stabaka*, 2<sup>nd</sup> *Kārikā*] uses this logic to say that “just as a scorpion is produced from what is not a scorpion [rice], similarly *brāhmaṇas* can be produced from what is not a *brāhmaṇa*.” Udayanācārya does not use the phrase ‘*tandula vṛścika*’ directly, but the commentator Shri Vardhamāna Upādhyāya in his commentary named ‘*Prakāśa*’ on this section, uses it. The *Nyāya-kusumāñjali* with various commentaries can be downloaded from: <https://archive.org/details/nyayakusumanjali201404>

The phrase can be found on page 315 of the PDF. A screenshot of the same is as follows:

प्रकाशः ।  
“ वर्षादिवदिति । वर्षादौ, वर्षादिनपूर्वकत्वे साध्ये यथा राश्यादिमेदसंसर्गमेद उपाधिः, तथाऽ-  
होरात्रपूर्वकत्वेऽहोरात्रस्य साध्ये भवो ब्रह्माण्डस्य स्थितिकालः, स एवोपाधिरित्यर्थः । सुषुप्तौ  
यथा कर्मणां युगपन्निरोधस्तथा अन्यत्रापि स्यादित्याह । वृत्तिरोध इति । यथा तण्डुलीयवृद्धि-  
कयोस्तत्पूर्वकत्वेऽपि आद्यौ तै तण्डुलकणगोमयाभ्यां भवतः, तथा ब्राह्मणादीनां तत्पूर्वकत्वेऽपि  
सर्गादौ तज्जनककर्मोपगृहीतभूतमेदात् स्यादित्याह । उद्भिदिति । प्रयोज्यप्रयोजकाद्यधिष्ठातुरी

## Quote 23

*kūpa-maṇḍūka-nyāya*

### Translation

The logic of the frog in the well.

### Source

This logic has been quoted many times by various personalities in their works. One of the places where this logic has been quoted is the *Gopāla-campu* of Śrīla Jīva Gosvāmī. In the 33<sup>rd</sup> *Pūraṇa* of *Gopāla-campu*, *Pūrva* we find the following quote:

*kūpa-maṇḍūkavat kamsaḥ  
kaṇḍūtiṁ khaṇḍayan nijām  
tvat-karkaśa-bhujābhogi-  
saṅgharṣaṁ labdhum icchati*

**Translation:** Kamsa, who is like a frog in the well, feels the itch [to fight] and wishes to scratch that itch against your snake-like tough arms [thus inviting his death].

An edition of the *Gopāla-pūrva-campu* can be downloaded from:  
<https://archive.org/details/gopalapurvachampu>

The quote can be found on page 952 of the PDF. A screenshot of the same is as follows:

( २५२ ) श्रीगोपालचम्पूः । ( ३३३ )  
भावान्तरमृषिरुद्धावयन्नुवाच । ततश्च सुजनरोष्टारं<sup>(१)</sup>  
कंसं क्रोष्टारमिव रोषितासि<sup>(२)</sup> ॥  
यतः ।—  
कूपमण्डूकवत्कंसः कण्डूतिं खण्डयन्निजां ।  
त्वत्कर्कशभुजाभोगि सङ्घर्षे लब्धुमिच्छति ॥